13.

# COPIES
Of Two
# PAPERS
Written by the Late
# King Charles II.

TOGETHER
With a Copy of a Paper written by the late Dutcheſs of *York*.

---

**Publiſhed by His Majeſties Command.**

---

*LONDON*,
Printed by *Henry Hills*, Printer to the King's moſt Excellent Majeſty, for his Houſhold and Chappel. 1686.

These two next following Papers (in my apprehension) seeme rather to be written to King Charles ij^e 2^d: & after transcribd by him, than to be endited by him.

## *The First Paper.*

THE Diſcourſe we had the other Day, I hope ſatisfied you in the main, that Chriſt can have but one Church here upon Earth, and I believe that it is as viſible as that the Scripture is in Print; That none can be that Church, but that, which is called the *Roman Catholick Church.* I think you need not trouble your ſelf with entring into that Ocean of particular Diſputes, when the main, and, in truth, the only Queſtion is; Where that Church is, which we profeſs to believe in the two Creeds? We declare there to believe *one Catholick, and Apoſtolick Church*, and it is not left to every phantaſtical mans head to believe as he pleaſes, but to the Church, to whom Chriſt left the power upon Earth to govern us in matters of Faith, who made theſe Creeds for our directions. It were a very Irrational thing to make Laws for a Country, and leave it to the Inhabitants, to be the Interpreters and Judges of thoſe Laws; For then every man will be his own Judge, and by conſequence no ſuch thing as either right or wrong. Can we therefore ſuppoſe that God Almighty would leave us at thoſe uncertainties, as to give us a Rule to go by, and leave every man to be his own Judge? I do ask any ingenuous man, whether it be not the ſame thing to follow our own Phancy or to interpret the Scripture by it? I would have any man ſhew me, where the power of deciding matters of

Faith is given to every particular man. Chriſt left his power to his Church even *to forgive ſins in Heaven*, and left his Spirit with them, which they exercised after his Reſurrection; Firſt by his Apoſtles in theſe Creeds, and many years after by the Council at *Nice*, where that Creed was made that is called by that name, and by the power which they had received from Chriſt, they were the Judges even of the Scripture it ſelf many years after the Apoſtles, which Books were Canonical and which were not. And if they had this power then, I deſire to know how they came to loſe it, and by what Authority men ſeparate themſelves from that Church? The only pretence I ever heard of, was, becauſe the Church has failed in wreſting and interpreting the Scripture contrary to the true ſence and meaning of it, and that they have impoſed Articles of Faith upon us, which are not to be warranted by Gods word? I do deſire to know who is to be Judge of that, whether the whole Church, the Succeſſion whereof has continued to this day without interruption, or particular men who have raiſed Schiſms for their own advantage?

*This is a true Copy of a Paper I found in the late King my Brothers* Strong Box, *written in his own Hand.*

JAMES R.

## *The Second Paper.*

IT is a ſad thing to conſider what a world of Hereſies are crept into this Nation; Every man thinks himſelf as competent a Judge of the Scriptures as the very Apoſtles themſelves; and 'tis no wonder that it ſhould be ſo, ſince that part of the Nation, which looks moſt like a Church, dares not bring the true Arguments againſt the other Sects, for fear they ſhould be turned againſt themſelves, and confuted by their own Arguments. The Church of *England* (as 'tis call'd) would fain have it thought, that they are the Judges in matters Spiritual, and yet dare not ſay poſitively that there is no Appeal from them; for either they muſt ſay, that they are Infallible (which they cannot pretend to) or confeſs that what they decide in matters of Conſcience, is no further to be followed, then it agrees with every mans private judgment. If Chriſt did leave a Church here upon Earth, and we were all once of that Church, how? and by what Authority, did we ſeparate from that Church? If the power of Interpreting of Scripture be in every mans brain, what need have we of a Church or Church-men? To what purpoſe then did our Saviour, after he had given his Apoſtles power to *Bind and Looſe in Heaven and Earth*, add to it, *that he would be with them even to the End of the World?* Theſe words were not ſpoken Parabolically, or by way of Figure. Chriſt was then aſcending into his Glory, and left his

power with his Church even *to the End of the World.* We have had theſe hundred years paſt, the ſad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can ſubſiſt in peace or quiet, where there is not a Supream Judge from whence there can be no Appeal? Can there be any Juſtice done where the Offenders are their own Judges, and equal Interpreters of the Law, with thoſe that are appointed to adminiſter Juſtice? This is our Caſe here in *England* in matters Spiritual; for the Proteſtants are not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal; but becauſe the Diſcipline of that Church is conformable at that preſent to their fancies, which as ſoon as it ſhall contradict or vary from, they are ready to embrace or joyn with the next Congregation of People, whoſe Diſcipline and Worſhip agrees with their opinion at that time; ſo that according to this Doctrine there is no other Church, nor Interpreter of Scripture but that which lies in every mans giddy brain. I deſire to know therefore of every ſerious conſiderer of theſe things, whether the great work of our Salvation ought to depend upon ſuch a Sandy foundation as this? Did Chriſt ever ſay to the Civil Magiſtrate (much leſs to the People) *that he would be with them to the End of the World?* Or, did he give them the power *to forgive Sins?* St. *Paul* tells the *Corinthians*, *Ye are Gods Husbandry, ye are Gods Building; we are Labourers with God.* This ſhews who are the *Labourers*, and who are the *Husbandry* and *Building*, And in this whole Chapter and in the preceding one, S. *Paul* takes great pains to ſet forth that they, the Clergy, *have the Spirit of God, without which no man ſearcheth*

*eth the deep things of God*; and he concludeth the Chapter with this Verſe, *For who hath known the mind of the Lord that he may inſtruct him? But we have the mind of Chriſt.* Now if we do but conſider in humane probability and reaſon, the powers Chriſt leaves to his Church in the Goſpel, and St. *Paul* explains ſo diſtinctly afterwards, we cannot think that our Saviour ſaid all theſe things to no purpoſe; And pray conſider on the other ſide, that thoſe, who reſiſt the truth, and will not ſubmit to his Church, draw their Arguments from Implications, and far fetch'd Interpretations, at the ſame time that they deny plain and poſitive words; which is ſo great a Diſingenuity, that 'tis not almoſt to be thought that they can believe themſelves. Is there any other foundation of the Proteſtant Church, but that if the Civil Magiſtrate pleaſe, he may call ſuch of the Clergy as he thinks fit for his turn at that time; and turn the Church either to *Presbytery*, *Independency*, or indeed what he pleaſes? This was the way of our pretended Reformation here in *England*; and by the ſame Rule and Authority it may be altered into as many more Shapes and Forms as there are Fancies in mens Heads.

*This is a true Copy of a Paper written by the late King my Brother in his own Hand, which I found in his Cloſet.*

JAMES R.

IT is so Reasonable to expect, that a person always Bred up in the Church of *England*, and as well Instructed in the Doctrine of it, as the best Divines, and her capacity could make her, should be liable to many censures, for leaving That, and making her self a member of the *Roman Catholick Church*, to which, I confess, I was one of the greatest enemies it ever had; That I choose rather to endeavour to satisfie my friends, by reading this Paper, then to have the trouble, to answer all the questions that may dayly be asked me: And first, I do protest in the presence of Almighty God; That no Person, Man, or Woman, Directly, nor Indirectly, ever said any thing to me (since I came into *England*) or used the least endeavour to make me change my Religion: It is a blessing I wholly owe to Almighty God, and I hope the hearing of a Prayer I dayly made him, ever since I was in *France*, and *Flanders*; Where seeing much of the Devotion of the Catholicks (tho I had very little my self) I made it my continual request to Almighty God; That, if I were not, I might, before I died, be in the true Religion: I did not in the least doubt, but that I was so, and never had any manner of scruple till *November* last; When reading a book, called *the History of the Reformation*, by Doctor *Heylin*, which I had heard very much commended, and had been told, if ever I had any doubt in my Religion, that would settle me; Instead of which, I found it the description of the horridest Sacriledges in the World;

World; And could find no reaſon, why we left the Church, but for Three the moſt Abominable ones, that were ever heard of amongſt Chriſtians: Firſt, *Henry* the Eighth Renounces the Pope's Authority, becauſe he would not give him leave to part with his Wife, and Marry another, in her lifetime: Secondly, *Edward* the Sixth was a Child, and govern'd by his Uncle, who made his Eſtate out of Church Lands. And then Queen *Elizabeth*, who being no Lawful Heireſs to the Crown, could have no way to keep it, but by Renouncing a Church that could never ſuffer ſo Unlawful a thing to be done by one of Her Children. I confeſs, I cannot think the Holy Ghoſt could ever be in ſuch Counſels; and it is very ſtrange, that, if the Biſhops had no deſign, but (as they ſay) the reſtoring us to the Doctrine of the Primitive Church; they ſhould never think upon it, till *Henry* the Eighth made the Breach upon ſo Unlawful a Pretence. Theſe Scruples being raiſed, I begun to conſider of the difference between the Catholicks and Us; and Examin'd them as well as I could by the Holy Scripture, which, though I do not pretend to be able to underſtand, yet, there are ſome things I found ſo eaſie, that I cannot but wonder, I had been ſo long without finding them out: As *the Real Preſence in the Bleſſed Sacrament, the Infallibility of the Church, Confeſſion, and Praying for the Dead.* After this, I ſpoke ſeverally to Two of the beſt Biſhops we have in *England*, who both told me, there were many things in the *Roman* Church, which (it were very much to be wiſhed) we had kept; As Confeſſion, which was, no doubt, Commanded by God: That Praying for the Dead was one of the Ancient things in Chriſtianity: That

*Sheldon* A.B. of *Cant.* *Blandford* B. of *Worceſt.*

That for their parts, they did it Daily, though they would not own it: And afterwards, preſſing one of them very much upon the other Points, he told me, That if he had been bred a Catholick, he would not change his Religion; but, that being of another Church, wherein, he was ſure, were all things neceſſary to Salvation, he thought it very ill, to give that Scandal, as to leave that Church, wherein he had received his Baptiſm.

*Blandford* B. of *Worceſt.*

All theſe Diſcourſes did but add more to the deſire I had, to be a Catholick, and gave me the moſt terrible Agonies in the World, within my ſelf. For all this, fearing to be raſh in a matter of that Weight, I did all I could to ſatisfie my ſelf; made it my Daily Prayer to God, to ſettle me in the Right, and ſo went on *Chriſtmaſs-day* to Receive in the King's Chappel; after which, I was more troubled then ever, and could never be in quiet, till I had told my deſire to a Catholick, who brought a Prieſt to me, and that was the Firſt I ever did Converſe with, upon my Word. The more I ſpoke to him, the more I was Confirm'd in my deſign; and, as it is impoſſible for me to doubt of the Words of our Bleſſed Saviour, who ſays, the Holy Sacrament is his Body and Blood, ſo I cannot Believe, that He who is the Author of all truth, and who has promis'd *to be with his Church to the End of the World*, would permit them to give that Holy Myſtery to the Laiety but in one kind, if it were not Lawful ſo to do.

I am not able, or, if I were, would I enter into Diſputes with any Body; I only in ſhort, ſay this for the changing of my Religion, which I take God to Witneſs I would never have done, if I had thought it poſſible to Save my Soul otherwiſe. I think,

think, I need not ſay, it is any Intereſt in this World leads me to it: It will be plain enough to every body, that I muſt loſe all the Friends, and Credit I have here, by it; and have very well weighed, which I could beſt part with, my ſhare in this world, or the next: I thank God I found no difficulty in the Choice.

My only Prayer is, that the poor Catholicks of this Nation, may not ſuffer for my being of their Religion: That God would but give me Patience to bear them, and then, ſend me any afflictions in this World, ſo I may enjoy a Bleſſed Eternity hereafter.

St. *James's Aug.*
20th. 1670.

This mistaken, & deceived Lady
deserves Lamentation.